



the war cry

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CBC Photo

MAN descended from the great apes and their collateral descendants? Perhaps we mortals should be grateful that monkeys cannot speak to defend themselves. The way the general run of mankind behaves much of the time, the monkeys might hesitate to claim any sort of kinship with him.

That man is different from all other animals is not surprising. He alone possesses the power of cognitive thought, an understanding of his own history past and present, plus the ability to plan for the future. He may indeed act like a monkey at times, but that does not prove he and they share a common ancestor.

After all, some men "act like the devil," but this is not indicative of any ancestral relationship: and, at times, man behaves like an angel (all too few, to be sure) but that does not suggest his descent from these heavenly creatures.

So who's a monkey? Only a monkey, I'm afraid.

Man is unique, a being with a special purpose. He was made by God in God's own image to worship and to serve Him, enjoying at the same time the bounty of this earth. Man must ever acknowledge this divine mandate if he is ever to overcome the temptations which Satan abundantly provides and which drive some men to alienate themselves completely from God.

Only as man comprehends his divine origin, will he realize his divine purpose.

In other words: "In the beginning . . . God created man in his own image." (Genesis 1: 1, 27).

—MAJOR JOSEPH VIOLA

Who's a Monkey?

October 18, 1969

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IN THIS ISSUE

WE'VE been puzzled about the puzzles. As the same kind of Scripture crosswords had been running for some twenty-five years, at the beginning of this year we felt it was time for a change. Yet some readers expressed disappointment when we substituted the "Hidden Message" type, as used in "The War Cry" of the U.S.A. Territories. With such a wide and varied readership as ours it is not possible to please all the people all the time — some like them easy, some like them tough! To help solve this puzzle, this week there's a choice of both. We will run these every third week, following a "Hidden Message" and a Scripture puzzle.

Many Christians feel there is a good bit of puzzle and hidden message about the Revelation and some of our readers are beginning to write us in appreciation of insights gained from Major Read's series, which continues on page four. Problems of a practical kind in translating the principles of the Christian gospel into life and action are dealt with by Major Garipey on page five.

You may know the traffic rules concerning schoolchildren. From page thirteen you can learn something extra you might do.



Schoolchildren — a responsibility (see page 13)

EDITORIAL:

Permissiveness

IT is right that Christians should protest about casual sex, casual marriage and any relaxation of the laws regarding divorce and abortion which encourage present-day, easy-going attitudes towards those moral standards which for so long have kept happy homes and happy communities inviolate. Yet the cause of Christian morality is not well served by protesting so loud and so long about one form of immorality that our silence on others becomes shattering. There are plenty of immoral trends today that have nothing to do with sex. We do well to remember that there are other Commandments beside the seventh.

Offend on one point, said St. James, and you are guilty of all. We can be lily-white, then, on the Seventh Commandment and still be immoral. Furthermore, the permissive society is not an anti-Christian force which has emerged in the last ten years. It is as old as Adam and has affected those within the Church as much as those outside.

The Bible provides plenty of illustrations of judges, priests and kings whose rule was marred through allowing permissive attitudes with respect to God's laws, so encouraging a corrupt society. The indictment against Eli, High Priest of Israel, for example, was that his deputies "made themselves vile, and he restrained them not." Apparently greed was the chief aspect of their villainy, although sex was also involved. It could be argued that greed, rather than sex, is the dominant immorality of permissive society today — at least so far as the affluent part of the world is concerned.

In spite of the publicity given to the widening gap between the haves and the have-nots, the untiring efforts of individuals through voluntary societies and the penny-pinching contributions of governments are proving insufficient to change the situation. Yet millions are being

spent by the richer nations on "defence." Governments carry on their militaristic policies against the warnings of economists and the protests of many Christians.

Because of the selfish half-heartedness of professedly Christian nations towards their problems, the have-not nations — even where there are Christian leaders — are beginning to turn to professedly atheistic nations for help. This, of course, gives militaristic rulers and armament manufacturers in "Christian" countries opportunity to call for powerful alliances to "save the Western and Christian world." Such a pose is blasphemous, hypocritical and immoral.

True Christians should be sufficiently awake to see that this is a religious smoke-screen put up to hide the greed of profit-minded industrialists. If the Old Testament warnings of the folly of trusting in military might are insufficient, the Christian should read the story Jesus told about the strong man (Luke 11: 15-26), carefully and in its entirety. Warlike preparations breed every form of greed and dishonesty and are a contradiction of the gospel of Jesus Christ. Christians who are not prepared to say so are under the influence of a permissive society.

It is sad that Christians were divided among themselves about the slave trade, although it was the enlightened Christians whose testimony won in the end. There were Christians who shut their eyes to the conditions in factories in the early years of the Industrial Revolution, although it was Christian statesmen who initiated the Factory Acts. It is sad that so many Christians still adopt a permissive attitude on questions of race and are negative about the horrors of war.

Jesus said that a house divided against itself cannot stand. It will be a judgment upon the Christian Church if history shows that the only moral questions upon which we have any unanimity are those to do with sex.

Khrushchev converted?

A RECENT issue of *Europe's Millions*, the monthly magazine of Pastor Richard Wurmbandt's European Christian Missions, published the following report:

"A captain of a Russian ship told this story. There were many Christians gathered from Iron Curtain countries for a large meeting at a Black Sea summer resort. The last evening was a witness to the gospel of Jesus Christ, and the congregation was astounded and electrified to see a white-haired man proceed down the aisle towards the microphone.

"It was Nikita S. Khrushchev. From the platform he witnessed to his faith in Christ, and said he desired to turn Russians to follow in the footsteps of the Lord Jesus Christ.

"As a child Khrushchev had learned the Gospel of John by heart and he knew the Scriptures quite well. He went to university, where he studied political science; then he discarded his Christian wife, subsequently divorcing her. She was sent to Siberia, and he pursued relentlessly after political power.

"After his confession of faith in Christ, he was deposed from his position as First Secretary of the Communist Party and Chair-

man of the Council of Ministers (in October, 1964). It was announced that he had 'voluntarily' retired."

California Crusade

IN the opening Friday night message of his Southern California Crusade, Evangelist Billy Graham charged that "the gods of America have failed the young people . . . Our American gods will not bring the young people the peace, the joy, the happiness, that they are looking for. They are rebelling against the gods of sex, leisure, pleasure, entertainment and materialism. They are saying give me a God to believe in, give me a faith to believe . . .

"The young people are in rebellion against the institutions of the Church, but they are not in rebellion against the Person of Jesus Christ."

Speaking of the drug problem and the danger to young people who use drugs, he said "As far as we know, outside of Christ there is no permanent cure for drug addiction."

His Sunday afternoon audience totalled 49,500, the largest crowd ever to assemble in Anaheim Stadium. Of the 31,000 attending the

Saturday evening service upwards of seventy-five per cent were under twenty-five. More than half of the crowd at each service had attended for the first time.

Nurses' Retreat

WHEN the International Council of Nurses met in Montreal, with 10,000 nurses present from all over the world, four Salvation Army nurses from Canada were in attendance. Major Eleanor Johnson gave a twenty-minute message at the morning devotions at this event. She also led a Bible discussion at the three-day retreat which followed the conference.

Divide by ten!

ON page three of our October 4th issue we reprinted from the "Toronto Daily Star" an article by Mary Deanne Shears about The Salvation Army's centre for new Canadians in which it was stated that the Army had allotted a \$500,000 budget for this first-year experiment. A later edition of the "Star" indicated that this was a typographical error and should have read \$50,000.

We now make a similar retraction. That extra nought means a lot!



William Booth would have shouted "hallelujah" . . .

says Allan Stewart, Vancouver Harbour Light's director of publicity

IF William Booth could have been in Miracle Valley, The Salvation Army's rehabilitation centre in British Columbia, the day they opened the new \$300,000 recreational complex, he would have undoubtedly shouted "Hallelujah."

At least that's the opinion of Colonel Wesley Rich, British Columbia's Divisional Commander, who took part in the opening ceremony.

A crowd of over 800 persons attended the event, standing in the shadows of the surrounding mountains, under a warm summer sun in the midst of God's greenery.

The Field Secretary (Colonel Alfred Simester) gave a short address. Then, receiving the keys from construction foreman, Gerald Gauvin, swung open the door of the latest addition to the alcoholic rehabilitation centre.

The brick and steel structure contains a large, heated swimming pool, sauna baths, change and shower rooms for men and women, an area for active games and exercises and a quiet games room, TV lounge, snack bar and reading room.

A second story, built above the lounges, contains staff apartments. A quadrangle provides ample room for an outdoor lounge area, for relaxation. This versatile facility will provide myriad pastimes for the 160 men who reside at the centre, filling the leisure hours of the long winters, particularly.

Three men whose lives were touched by God through the Miracle Valley ministry, William Campbell, Thomas Reid and Allan Stewart, bore witness to God's power to save and deliver, and paid tribute to the retreat centre and its staff.

Side-by-side they stood: an impressive

new building, and new men in Christ; both products of the amazing, deep-rooted faith in the possibility of turning nothing into something that has been the hallmark of the Miracle Valley centre since its inception.



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Twelve months ago, the area on which the new facility is situated was virgin territory, covered with trees, brush and undergrowth. There was no building fund, no financial backer, no contractor and no building supplies.

In September the first land was cleared on the strength of a "go ahead" from God. In the past sixteen years, Major William Leslie has acted without hesitation with only that assurance, and because of his vision, willingness and trust in the Almighty there is a Miracle Valley for lost and hopeless souls.

Colonel Simester, in his address, paid tribute to Major Leslie, comparing his foresight, leadership, and great faith in God, to similar qualities of the Army's Founder, William Booth.

Following the ceremonies and a tour of the new facility, the guests were treated to a sumptuous buffet luncheon, with glazed hams, turkey, stuffed salmon, and all the trimmings.

On the Sunday following, Colonel and Mrs. Simester were guests at a Harbour Light Corps retreat at Miracle Valley, and some 400 persons attended a morning and afternoon meeting, when the Mercy Seat was lined with seekers, and overflowing.

During the Sunday morning devotional meeting, the Colonel also dedicated a new sound system for the Miracle Valley Chapel and grounds, donated by the Cruikshank family in memory of their father.

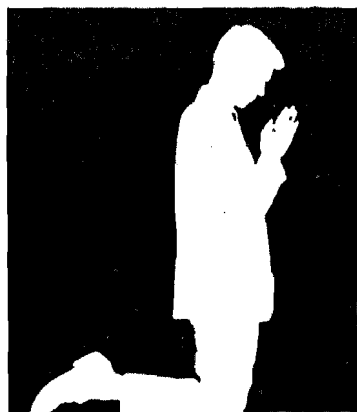
Major Leslie introduced his mother during the meeting, and noted that the pool in the recreational complex had been dedicated to the memory of her husband and his father, Earl Leslie.

For Sinners only!

THE frantic wailing of the diesel horn. The tearing noise of smoking brake linings. The grinding screech of torn metal. The paralyzing, fatal fear. Death. Level crossing accident. God, how ghastly! Life snuffed out. Just like that! What's next? Heaven? Hell? Eternal life, or death? God knows. And you? What about you? Everything all right? You know—God and you? Not that I want to scare you but, you never know! Do you?

—JEREMIAH





Adoration of the Redeemer

Chapter 5: 1-14

Breaking the seals and opening the scroll is not simply to disclose its contents, but to put them into operation. When it appears that no one will be able to do that, John weeps. His tears are not an indication that he is disappointed at being unable to see the future. Rather, it seems to him that God's purposes must be postponed, and for anyone nurtured as John was in the messianic hope of the Old Testament — the promise that one day God would assume His kingly power and reign on the earth — the prospect of further delay must be bitter. "It would be well if we had the intense longing of the apostle John that the kingdom of God should come" writes W. R. Newell. "It would be well if even the thought of the continuation of evil should give us deepest anguish."

The Lamb and the Lion (vs. 5-7)

How to harmonize God's control with man's freedom to fashion his fate has always been a problem for thoughtful people. Perhaps the best answer lies in an understanding of God's sovereignty. *God's sovereignty is His capacity to govern man from above his free will without interfering therewith.*

The future rests in the hand of God alone and for that we can be glad. He has not given over the scroll of destiny to the powers of darkness, to evil men or blind chance. Nothing can ultimately frustrate His purpose. But He will not Himself break the seals to put His plan into operation. "He has set this limit to His own omnipotence; man's destiny, and with it the destiny of all creation, must be achieved by man" observes G. B. Caird.

It is at this point that Jesus steps forward. One of the elders identifies Him as *the Lion of the tribe of Judah* and as *the root of David*, both Old Testament titles for the Messiah (Genesis 49: 9, Isaiah 11: 1). Centuries before, God had given His people the promise of the kingdom. He who called Israel from Egypt, covenanted with them at Sinai and comforted them through Samuel and Elisha and Malachi, repeatedly reassured them that one day they would enjoy the peace and blessedness of the rule of the Greater David — the King Messiah.

All this comes to John's mind when he hears the elder; he realizes that the Kingdom of God, established in perfect justice,

peace and righteousness is the goal of history, and it comes to him in one thrilling flash of insight that God has not forgotten His promises.

In Revelation it is always worth while noting the connection between what John hears and sees. In verse 5, an elder speaks to him about a Lion. But when John looks, in verse 6, he sees a Lamb. It is unexpected and startling. Unbelief can never accept the idea that the Lion may be the Lamb; that is why the Jews rejected Jesus. They wanted the Lion, but not a lion who was led to slaughter like a lamb.

But Revelation insists upon it. Twenty-eight times in this book, far more than in any other book of the New Testament, Jesus is called *the Lamb*. The repeated use of the title is significant.

- i. It strongly suggests that John who wrote the Gospel of John is the author of Revelation. While Paul and Peter both describe Christ as a

dom are not to be used in irresistible coercion, but in infinite persuasion, in self-sacrificing love.

It is by His death that Jesus wins men's allegiance. It is because of His Cross that Christ can achieve His final triumph as King. Note carefully that verse 5 says He *has* conquered. The opening of the sealed book of destiny is His prerogative because of a victory already won. The consummation of all things was accomplished, potentially, on the Cross.

Praise of Men and Angels (vs. 8-14)

In the Old Testament, a new song was often called for to celebrate some new and mighty act of God, e.g. after the return from exile (Is. 42: 10, Psalm 96: 1). By way of illustration, it might be noted that every revival in the Church has always been marked by new songs: think of the evangelical revival producing Charles Wesley and his thousands of hymns, or The Salvation Army

GOD the Creator in chapter 4 is complemented by Christ the Redeemer in chapter 5. The one revelation requires the other. For the Creator is hymned as thrice-holy (4: 8) and before such holiness all evil must perish. Into the holy city at last will come nothing false or unclean (21: 27). Who, then, can be saved? How can a holy God look with favour on a sinful world? The answer is the slain Lamb (5: 6), whose redemptive work brings erring man back into fellowship with his Maker.

Chapters 4 and 5 should be read together, therefore, for "as we read the two chapters side by side we find that the subject is the almost imponderable significance of Christ's sacrificial death in the scheme of creation."

The Sealed Book (vs. 1-4)

Even the simplest member of the first-century Asiatic church knew that a seven-sealed scroll was a testament. When the testator died it was brought forward and if possible opened in the presence of the seven witnesses who sealed it. So the scroll in the hand of the One on the throne was a testament, God's bequest of a kingdom. Involved in the setting up of that kingdom, documented and sealed long before, was God's plan for the world. Like Ezekiel's roll (Ez. 2: 9, 10) it forecast coming judgment.

It is the book of human destiny, of the fate and goal of the human race. . . . Man's existence as we now know it is not destined to go on forever; nor is it to slowly die out as our planet grows cold; nor is it to be obliterated by atomic war. The human story has both an end and a climax. One day the last page will be written, the last event will occur, and FINIS will be inscribed at the bottom of the record. God has a destiny for human history. (George E. Ladd.)

In simplest terms, the scroll in the hand of God is His predetermined purpose. For the world, the schedule includes the wages of sin; tribulation and wrath; for the people of God, though they must suffer, there is victory and glory.

Revelation (17)

by Major Edward Read

Lamb, it is John who emphasizes it; and it is only in the fourth Gospel and in the Apocalypse that Christ appears both as the Lamb and the Word.

- ii. It links Christ with the Old Testament, implying that He is indeed the fulfilment of all its types and its prophecy of the Servant of Jehovah who would suffer to save (Isaiah 53). The forces of evil will raise themselves to gigantic power in this book; trouble will come wave upon wave, but the people of God are never permitted to take their eyes from Jesus Christ.

What is God saying to us here? The description of the Lamb is interesting; remembering that the horn is a symbol of strength, the eye a symbol of wisdom and that seven is reckoned the perfect number, we have a picture of Jesus as all-wise and all-powerful. But more significant still is the fact that He bears the marks of His sacrifice. His power and wis-

dom and its uninterrupted lyrical outpouring. And, by way of application, let us ask ourselves when we last sang a new song — or felt moved to do so — because we broke fresh ground for God.

To return to the text, we have a contrast between the song of chapter 4 and that of chapter 5. The old song was one of praise to the Almighty Creator; it began when the morning stars sang together and has never ceased. But the new song is that of thanksgiving for redemption. When the Lamb takes the scroll, it signifies that Christ is ready to complete the work He began on the Cross, and at this point all heaven breaks forth in harmony.

First, the beautiful pean bursts from the four living creatures and the twenty-four elders (vs. 8-10). Each has a harp, symbolizing praise, and a censer, symbolizing prayer. These they offer in a representative capacity, on behalf of redeemed mankind. If the elders are men, they have experi-

(Continued on page 5)

Bridging the Gap

MAJOR HENRY GARIEPY discusses the challenge of "inner cities"

TODAY we are in the throes of a revolution. Anyone who does not recognize that is in a Rip van Winkle slumber. It is a social revolution, a cultural revolution, a moral revolution, a technological revolution and an academic revolution.

Our world today is dominated by change. Many of us can remember the time (not very long ago) when a village square was a place and not a person, when "setting the world on fire" was merely a figure of speech; when people were smarter than machines; when a capsule travelled inside a man; when preachers were the only ones preparing people to travel in outer space; when it was the father who wore the beard; when blackboards were black and Christmas trees were green.

In such a time of change, new words are born that reflect something of the tempo and temperament of the times. Our decade has given birth to several expressions which dramatically reflect the mood of our day:

generation gap

communication gap (or is it chasm?)

credibility gap (some live by the code: A lie is an abomination unto the Lord, but a very present help in time of trouble.)

In Ezekiel 22: 30 the words of God are as a glove thrown down at our feet: *And I sought for a man among them who should build up the wall, and stand in the gap before me for the land, that I should not destroy it.*

I suggest that the "gap in the

wall" denotes crisis. The walls of the ancient cities were vital for their security. Through the gaps in the wall would come the enemy to wreak his havoc and destruction.

Our inner cities today represent an extremely critical area where gaps undermine the foundations of life and society. They breed multigenerational poverty. Not only poverty of the purse, but poverty of opportunity, poverty of culture, poverty of pride and poverty of the spirit. Their conditions spawn crime, deviant behaviour and violence. Our riot-charred cities are mute testimony to the social malaise that besets so many of our inner areas.

Attitudes and Platitudes

The question is often heard today: "What can we do?" I believe that this question usually is prompted sincerely. But I am not so sure that it is accompanied with the willingness to get personally involved, the courage to take risks, the open mind to accept concepts and methods that are at variance with tradition. In other words, to truly help will usually involve sacrifice—perhaps physical, intellectual, emotional, economic, social, with the spiritual permeating each of these areas. Attitudes cannot be changed by platitudes. Conduct can best be influenced by human conduits through which will flow the resources of God.

One place to start is at the library. Set up a reading programme that will inform you about social issues and needs. Li-



Photo: Miller Services, Toronto

brary shelves are replete with illuminating social action and civil rights books. Then learn more about the needs and social action in your community. Attend meetings, participate in group and community programmes that are effectively relating to the needs. Become personally involved and lend your support where it will count.

Avoid being judgmental. Often the greatest roadblocks are not those from without but those from within an organization. There are those who do not want to be disturbed from their comfortable ruts. They prefer the indifference of wisdom to the errors of enthusiasm.

Above all, translate the great principles of the Christian gospel in your life and action. For Christ is still the answer—not Christian institutions or dogmas or traditions, though they have their significant and sacred place—but, above all, Jesus Christ in His purity, His passion and His power.

Let's unshackle Him from the institutional garbs that sometimes cloud His reality. Let's take Him as He really is into the ghettos, the inner cities, the streets and business places and the hearts and homes of the nation. The Holy Spirit working through Christ-centred lives is still the greatest power in the world.

*I know a soul that is steeped in sin,
That no man's art can cure;
But I know a Name, a Name,
a Name
That can make that soul all pure.
I know of lands that are sunk in shame,*

*Of hearts that faint and tire;
But I know a Name, a Name,
a Name
That will set those lands on fire.*

In the light of our scriptural challenge, a paraphrase of Tennyson's *Ulysses* makes a fitting conclusion: "Come, my friends, it's not too late to build a better world."

Song of Praise

For morning with its golden light,
For beauty of a starlit night,
We thank our Heavenly Father.
For joyous song of bird in flight,
Candles of gorse so flaming bright,
We thank our Heavenly Father.
For healthful wind and gentle breeze,
Our lovely spreading woodland trees,
We thank our Heavenly Father.
For flowers and busy gathering bees,
For covering grass on hill and leas,
We thank our Heavenly Father.
For country byways to explore,
For heather carpet on the moor,
We thank our Heavenly Father.
For autumn with its fruits to store,
For hearts who long to love God more,
We thank our Heavenly Father.
—Kathleen Harris

Adoration of the Redeemer

(Continued from page 4)

enced salvation personally, of course, but there is nothing here to suggest that the angelic beings had been the objects of redemption. All modern versions agree in removing *us* from verse 9 and replacing it with *men*.

Heaven is filled with joy because Christ's blood has rescued so many sinners from all parts of earth. Then (vs. 11, 12) a myriad of the heavenly host swell the song to the Saviour. A glimpse of the worthiness of Jesus has been granted to them, and they voice an ecstatic anthem. Charged with excitement and delight, the chorus

builds to a thrilling climax: *Worthy is the Lamb who was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

What a song! It is not surprising that everything rises to join it. From heaven, earth, the sea and even Hades the voices of all creation blend (vs. 13, 14) till the universe rings from side to side. Creator and Redeemer are together the object of praise. It is one of the clearest indications in the Bible of the absolute equality of the Father and the Son. In this rejoicing worship the glory of God is complete.

WEEKLY PRAYER SUBJECT

For married people we know that they may grow together in grace and love.

PRAYER: Heavenly Father, make Thy dwelling place within our hearts and home. And may partners in earthly love reflect the divine love of which their own is but a shadow. So shall they be joined in devotion to Thyself, growing up into Thee as they grow in grace.

New facilities for Toronto centre

Territorial Commander and government officials participate in programme.

- new reception centre opened
- Army's religious motivation secures success
- construction part of training

FURTHER developments in the Army's rehabilitation work among delinquent youth were fore-shadowed by the Territorial Commander (Commissioner C. D. Wiseman) when he spoke at the opening of the N. G. Bean Reception Centre, the latest addition to the facilities at the House of Concord, near Toronto. He referred to extensions to the House of Concord at Langley, B.C., progress in the planning of the

new one being instituted near London, Ont., and disclosed that an appeal had been made from the Maritimes for the Army to open yet another. The chief guest at the preliminary gathering, held in a marquee set up alongside the new building, was the Hon. Arthur A. Wishart, Q.C., Ontario's Minister of Justice and Attorney General, who recalled the progress made since the inauguration of the work in 1959 and gave the reason why it was receiving aid from the Provincial Government. He said that results show that the Army's religious motivation secures a greater success rate than

institutions which lack the same foundation of faith. Commissioner Wiseman outlined the House of Concord programme as being psychological, educational, physical and spiritual. The new building, named after the contractor, who has long been a generous friend of the House of Concord, would accommodate boys during the initial period of their residence so that they could be given a psychiatric and psychological assessment by Dr. R. D. Buckner. The carpentry and painting of the new block, the Commissioner added, had been undertaken, with the approval of the trade unions,

by boys being trained in those occupations. The landscaping and floral decorations were also undertaken by the residents. A large number of government officials and magistrates were present at this gathering, as well as Mr. R. G. Meech, Mr. Robert Wilson and other Army friends. The Army's Director of Correctional Services (Lieut.-Colonel Peter Lindores) led the proceedings, which included vocal solos by Mrs. Major David Hammond. Mrs. Commissioner Wiseman, Colonel Geoffrey Dalziel and Colonel Wm. C. Poulton also took part. Mr. W. S. Thomson, a representative of the Toronto Rotary Club, which has a keen interest in the work being done, thanked the Attorney General and other visitors, and commended the dedicated service and spiritual influence of the administrator, Major Archibald MacCorquodale, and his staff.

With the architect, Mr. Russell Pysklywec, and the platform party, the Attorney General then proceeded to the main entrance of the Reception Centre where he officially opened the building. Before doing so he addressed words of encouragement to a large group of residents gathered at the front of the Centre, commending them on the progress they were making.

Word has been received of the promotion to Glory of Brigadier Cecil Stickland from Guelph, Ont., on Wednesday, October 1st. A tribute to his life and service will appear in a future issue.



Service Club donates bus

The Leamington Kiwanis Club recently presented a van to the Leamington Corps. The corps officer (Lieutenant Robert Ratcliff) receives the keys from Project Chairman Roy Bavidge (left) and Club President Jim Kennedy. Photo by "Leamington Post and News."

THOUGHTS FOR THE INNER MAN

English Version

STATION	CITY	PROVINCE
CJCA	Edmonton	Alberta
CHEC	Lethbridge	Alberta
CKSA	Lloydminster	Alberta
ZBM	Hamilton	Bermuda
CHWK	Chilliwack	British Columbia
CFVR	Chilliwack	British Columbia
CFKC	Creston	British Columbia
CJDC	Dawson Creek	British Columbia
CKAY	Duncan	British Columbia
CFJC	Kamloops	British Columbia
CJJC	Langley	British Columbia
CKKC	Nelson	British Columbia
CJAV	Port Alberni	British Columbia
CHQB	Powell River	British Columbia
CHTK	Prince Rupert	British Columbia
CKCR	Revelstoke	British Columbia
CKXR	Salmon Arm	British Columbia
CJAT	Trail	British Columbia
CJOR	Vancouver	British Columbia
CKWX	Vancouver	British Columbia
KARI	Vancouver	British Columbia
CKDA	Victoria	British Columbia
CKCQ	Williams Lake	British Columbia
CFRW	Winnipeg	Manitoba
CKRC	Winnipeg	Manitoba
CJQM	Winnipeg	Manitoba
CFAM	Altona	Manitoba
CKDM	Dauphin	Manitoba
CFAR	Flin Flon	Manitoba
CHFC	Fort Churchill	Manitoba
CFRY	Portage la Prairie	Manitoba
CHSM	Steinbach	Manitoba
CHTM	Thompson	Manitoba
CKBC	Bathurst	New Brunswick
CBZ/CBD	Fredericton	New Brunswick

This contemporary two-minute devotional programme, produced by the National Information Services Department, has generated much favourable comment, and is now being aired daily throughout Canada, the U.S.A. and New Zealand. "Thoughts for the Inner Man" is heard daily on nearly seventy stations in thirty-two states throughout the U.S.A. NOTE: If further information is required relative to this "electronic ministry" and the availability of these broadcasts for the radio stations in your area, kindly get in touch with Captain Lloyd Eason, of the Information Services Department.

CFNB	Fredericton	New Brunswick
CFBC	Saint John	New Brunswick
CFCB	Corner Brook	Newfoundland
CKCM	Grand Falls	Newfoundland
CHCM	Placentia Bay	Newfoundland
CFDR	Dartmouth	Nova Scotia
CHNS	Halifax	Nova Scotia
CKEN	Kentville	Nova Scotia
CKWM-FM	Kentville	Nova Scotia
CKAD	Middleton	Nova Scotia
CKEC	New Glasgow	Nova Scotia
CFAB	Windsor	Nova Scotia
CHIC	Brampton	Ontario
CKPC	Brantford	Ontario
CHUC	Cobourg	Ontario
CKCB	Collingwood	Ontario
CKDR	Dryden	Ontario
CFOB	Fort Frances	Ontario
CJRL	Kenora	Ontario
CKKW	Kitchener	Ontario
CHYR	Leamington	Ontario
CKLY	Lindsay	Ontario
CKSL	London	Ontario
CFOR	Orillia	Ontario
CKPT	Peterborough	Ontario
CKOT	Tillsonburg	Ontario
CKGB	Timmins	Ontario
CHIN	Toronto	Ontario
CKFM	Toronto	Ontario
CHOW	Welland	Ontario
CKNX	Wingham	Ontario
CJRW	Summerside	Prince Edward Island
CFCF	Montreal	Quebec
CFOM	Quebec	Quebec
CKJL	St. Jerome	Quebec
CKTS	Sherbrooke	Quebec
CJVR	Melfort	Saskatchewan
CHAB	Moose Jaw	Saskatchewan

CJNB	North Battleford	Saskatchewan
CKBI	Prince Albert	Saskatchewan
CKRM	Regina	Saskatchewan
CFMC-FM	Saskatoon	Saskatchewan
CFNS	Saskatoon	Saskatchewan
CFQC	Saskatoon	Saskatchewan
CJSN	Shaunavon	Saskatchewan
CKSW	Swift Current	Saskatchewan

French Version

CHFA	Edmonton	Alberta
CFML	Cornwall	Ontario
CJAF	Cabano	Quebec
CJMT	Chicoutimi	Quebec
CHVD	Doulbeau	Quebec
CKCH	Hull	Quebec
CJLM	Joliette E.	Quebec
CKBM	Montmagny	Quebec
CKLM	Montreal	Quebec
CHNC	New Carlisle	Quebec
CHRC	Quebec	Quebec
CKCV	Quebec	Quebec
CJFP	Riviere du Loup	Quebec
CHRT	St. Eleuthere	Quebec
CKRB	St. Georges	Quebec
CKJL	St. Jerome	Quebec
CFGT	St. Joseph-D'Alma	Quebec
CKCN	Sept Iles	Quebec
CKSM	Shawinigan	Quebec
CHLT	Sherbrooke	Quebec
CKVM	Temiscamingue	Quebec
CKLD	Theftford Mines	Quebec
CKLN	Trois Rivières	Quebec
CKTR	Trois Rivières	Quebec
CKVL	Verdun	Quebec
CFRG	Gravelbourg	Saskatchewan
CFNS	Saskatoon	Saskatchewan

Winnipeg Nurses graduate

Colonel and Mrs. Geoffrey Dalziel participate in graduation meetings

WITH the graduation ceremony on the Friday evening, a mother-and-daughter coffee hour Saturday morning and the nurses' divine service Sunday morning, the Chief Secretary (Colonel Geoffrey Dalziel) and Mrs. Dalziel participated in the graduation of nurses from the Winnipeg Grace General Hospital, Man.

The Divisional Commander for Manitoba and North-West Ontario Division (Lieut.-Colonel Basil Meakings) presided over the Friday evening ceremony which took place in the Mennonite Brethren Church. The Winnipeg Citadel Band provided martial music for the entry of the graduating class.

Participants were the Rev. H. H. Voth, minister of the church, Mr. L. S. Bennett, Registrar of the Department of Education, who brought greetings, and Major Harold Thornhill, the Assistant

Hospital Administrator, who read from the Scriptures.

After the hospital Administrator (Lieut.-Colonel Muriel Everett) led them in the Florence Nightingale Pledge, the graduate nurses were presented with their diplomas by Mrs. Colonel Dalziel and their pins by the Director of Nursing Education (Miss B. Seeman).

The General Proficiency award, presented by Mrs. J. Thompson of the Nurses' Alumnae, and the Highest Standing in Theory award, given by the medical staff, were presented to Miss Brenda Ericson. The General Proficiency award, given by the Ladies' Auxiliary, went to Mrs. M. Jalser.

Attending his first nurses' graduation in Winnipeg, Colonel Dalziel brought the evening message. He reminded the graduates that they stood on a bridge—linking the past, with the heroic

accomplishments of their profession, and the future, full of new wonders, contagious endeavours and discoveries. They should remember always to have an appreciation of the divinity within humanity.

Miss Roselyn Bartel gave the valedictory address.

A short chapel service for patients, staff and visitors is held each Sunday morning in the hospital and broadcast to all the rooms. Colonel Dalziel was the guest speaker on this occasion and Lieut.-Colonel Everett led the meeting.

Dressed in their white uniforms and wearing Army tri-coloured corsages, the graduating class of nurses marched down both aisles to the music of the band for the Sunday morning meeting which was held in the Winnipeg Citadel hall. The students and graduate staff followed.

Lieut.-Colonel Meakings led the meeting in which the nurses participated. Mrs. Colonel Dalziel, in speaking to the nurses, reminded them of the preservation and guidance of their Great Leader.

The Commanding Officer (Captain Gordon Brown) welcomed Colonel and Mrs. Dalziel, the nurses and their parents. A welcome was also given to other visitors including Songster Susan Stuart, a nurse from Adelaide, Australia, and to Dr. and Mrs. James Watt who were en route to enter the training college in Toronto.

Colonel Dalziel brought the message and in the concluding moments of the meeting, the congregation stood as the songster brigade sang "Take my life and let it be consecrated, Lord, to Thee."

Following their visit to Winnipeg Colonel and Mrs. Dalziel travelled to Brandon (Captain and Mrs. Leo Porter) where they conducted the Sunday evening meeting. Lively testimonies, good singing and band and songster music combined with messages from the Chief Secretary and his wife. Lieut.-Colonel and Mrs. Basil Meakings also participated in this gathering.

It's coming to Toronto
November 1st at 7:30 p.m.
in Massey Hall

THE SALVATION ARMY MUSICAL
TAKE-OVER BID

featuring
A 200-VOICE CHOIR and
YOUTH BRASS BAND

(1.00, \$1.50, \$2.00)

Tickets are available from
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Divisional Headquarters
171 Millwood Rd., Toronto 295

Welcome for Nfld. divisional officers

CAPACITY crowds attended the welcome meeting for Brigadier and Mrs. Frederick Waller, newly appointed Divisional Officers for Central and Western Newfoundland, and their daughter, Marilyn, which was held at Grand Falls. The Provincial Commander (Lieut.-Colonel Arthur Pitcher) and Divisional Officers were in attendance.

Songster-Leader Carl Budgell of Bishop's Falls spoke on behalf of the soldiery; Captain Kevin Rideout of Buchans brought greetings from the officers and Mrs. Hedley Boone of Windsor appropriately represented the women's organizations. Captain and Mrs. Alexander MacBain sang, and the Bishop's Falls Band and Botwood Songsters supported the leaders throughout the gathering.—F.B.

(Continued from column 2)

venture in the wilderness. During this time the leaders found many opportunities to share their Christian experience with the girls and encourage them in the basics of living through contemporary scriptural teaching and practical example.

The teen programmes were experimental and intentionally daring and the results indicate that more of this type of activity should be developed for young people who do not have the opportunity to get away from the city and who are not sufficiently challenged by the usual forms of resident camping.

Family Service Camps in B.C.

City children linked to corps through camping programme

SEVERAL new camping services for children of low income families were introduced this summer by the Vancouver Salvation Army Family Service Centre (Major and Mrs. Bruce Halsey).

Two hundred and sixty children, between six and twelve years of age, participated in five day camps held at Vancouver Temple, South Vancouver, Mount Pleasant and North Surrey Corps. Each afternoon trips were made to the beach and other interesting spots. A number of the children who had no church connection have already linked up with the corps. The success of this adaptation of vacation Bible school and day camp has led to planning for extension to further corps next year.

Two community service resident camps were held at Camp Sunrise. Nine-to-twelve-year-old children attended the eight-day co-ed camps, with a total attendance of one hundred and seventy-eight. Many of the children were

from unchurched families and their responsiveness to the Christian message was evident by the number making public decisions for Christ. Children are being visited by the local corps' young people's workers and, where they have no other church association, they are being invited to the Army.

Meet special interests

To meet the special interests and needs of teenaged boys and girls, more challenging camping arrangements were made this year. Two groups of the boys, thirteen to fifteen years of age, participated in fifty-mile bicycle camping trips. They prepared their own meals and slept out in the open, their leaders accompanying them.

Two groups of ten girls in their early teens travelled by train to a remote lake in the Cariboo Country. There they set up their own camp and journeyed several miles by canoe for further ad-

(Continued in column 4)

Victorious Session of cadets in training at Toronto College



This photograph shows cadets of the Victorious Session which gathered at the Toronto Training College last month to commence their two-year training programme. Staff members are seen in the front row, with the Training Principal (Brigadier Ernest Parr) and Mrs. Parr.

Seen and heard

Comments by the
CHIEF SECRETARY

AN EYE FOR AN EYE

WE were in Newfoundland on our first visit to this province since coming to Canada, and we eagerly awaited our first glimpse of the island of which we had heard so much.

Alas, our hopes were dashed as the fog — an ever-present possibility — was seen, its misty tentacles gradually descending to obscure the scenic beauty and only just allowing the plane to land at St. John's, in spite of the warnings to those waiting at the airport that this might not be possible. The fog persisted and for about three days we saw little of the island's beauty, until the sun broke through, when all the radiance we had anticipated was revealed in its full glory.

While in St. John's we were accommodated at the Grace Hospital where we saw the latest addition to the important contribution it has made to Newfoundland for so many years. Here was an eye bank recently donated to the hospital. This signifies a much greater transformation than the sun breaking through the fog — the bringing of sight to blind eyes and clarity of vision where this has been blurred for years.

We understand that it is anticipated that eye donations will be made by an increasing number of people. If removed within six hours of the donor's death an eye can be preserved for an indefinite length of time, to be used to replace other diseased parts of the eye, although a corneal transplant requires that the eye be recently obtained. Eyes are then kept in a solution, placed in containers and stored in the eye bank at a temperature of 75° C., ready to be used at a moment's notice to bring "light in the darkness."

This acquisition, the first in the Atlantic region, points to the high standard of efficiency maintained in all the Army's Grace Hospitals throughout the country. They bring an increasing number of people under the influence not only of professional medical oversight but also the spiritual ministry that gives an extra quality to the service and a much appreciated atmosphere to the hospitals themselves.

Here, once again, we saw miracles that become almost a daily occurrence as men develop God-given powers for the alleviation of physical infirmity.

Geoffrey Selzner

Evangelistic team "down East"

THE first campaign centre on the eastern tour by Major and Mrs. William Davies, newly appointed Territorial Evangelists, was at Halifax Citadel, N.S. (Major and Mrs. Gerald Leonard). Lieutenant Glen Sharp accompanied them.

Youth were to the fore on the Saturday evening when various musical groups participated, including the Jeffrey sisters and the Witnesses Rhythm Group from Armdale Corps. During the meeting a multi-screen sight and sound production, *The Inner Silence*, was presented. An informal fellowship hour was held afterwards in the young people's hall.

During the Sunday meetings a number of people made public decisions for Christ. Monday night's gathering portrayed life

Territorial Evangelists Major and Mrs. William Davies, and Lieutenant Glen Sharp (left), sing during a crusade meeting which was held in Halifax, N.S.



on the mission field. Again there were public decisions made, including a person new to the corps, who knelt at the Mercy Seat following the meeting.

Two people knelt at the Mercy Seat the following evening which was geared to the family. Outreach was made through the Kiwanis Club and various institutions by the campaigning team during the time spent in Halifax.

She had sincere interest and deep concern for all

AFTER many months of ill health, Mrs. May Walter of Bloor Central Corps, Toronto,



was promoted to Glory. Born in London, England, she came to Canada with her Salvationist parents when a young girl and settled in Sarnia, Ont. There she married Fred Walter and raised a family of six children.

Much of her time was spent in creating a truly Christian atmosphere in the home, making it possible for her husband and, later, her children to fulfil their various duties at the corps. When it became practical for her to do so, she began doing league of mercy work, first in Sarnia and then in Toronto after they moved to that city. For fifteen years Mrs. Walter faithfully visited the Queen Elizabeth Hospital until ill health forced her to relinquish this service.

She was also the Toronto secretary for the Order of the Silver Star Fellowship for many years. Mrs. Walter's sincere interest in all those with whom she came in contact and her deep concern for their spiritual welfare was al-

ways apparent in her warm handshake and kind enquiries.

In the funeral service conducted by the Commanding Officer (Major Arthur Shadgett), Commissioner William Dray (R) spoke of the wonderful Christian influence of Mrs. Walter's parents and their kindness in having young people to their home — a tradition which Mrs. Walter continued in her own home. She looked on motherhood as the highest trust, training and teaching her six children with her own high standards of Salvationism. Even when she was in much pain in recent years, Mrs. Walter never complained and her interest in the things of God and the Army never diminished.

During the memorial service her brother-in-law, Lieut.-Colonel Hal Beckett (R), referred to Mrs. Walter as a good, sweet lady.

Mrs. Walter is survived by her children, Corps Treasurer Fred (Bloor Central), Songster Leader Leslie (Sarnia), Songster Ken (North Toronto), Major May (now in Toronto taking a university course), Captain Stanley (Divisional Youth Secretary for Metro Toronto) and Corps Sergeant-Major Vince (Scarborough), also grandchildren including Lieutenant Joanna Walter (Nipawin, Sask.).

Service for the glory of God

AT the age of eighty-five years, Bandsman Arthur Stevens was promoted to Glory.



Bandsman Stevens was born into the home of early-day Salvationists and he commenced service as a junior soldier in the Thetford Corps, Norfolk, England. He later became a bandsman and a corps cadet.

In 1912, Bandsman Stevens arrived in Canada and immediately linked up with the old Montreal IV Corps. The hall was torn down to make way for the Jacques Cartier Bridge spanning the St. Lawrence River.

For some years he served as

Deputy Bandmaster. He saw service overseas during World War I. Prior to emigrating to Canada, he had been a member of the British forces, serving in India.

Through the years, Bandsman Stevens gave faithful service as a bandsman and songster for the glory of God through The Salvation Army. He was officially placed on the Band Reserve at Montreal Citadel in 1960.

Brigadier Tom Murray (R) of Toronto and the Divisional Commander for Quebec and Eastern Ontario (Brigadier Cyril Fisher) officiated at the funeral service. A memorial service was held the following Sunday during which Retired Corps Sergeant-Major Bill Goodier paid tribute to the life of Bandsman Stevens.

Bandsman Stevens is survived by his son, Bandsman Henry of Montreal Citadel, his daughter, Emily (Mrs. A. McIlroy) of Los Angeles, Calif., and two stepsons, Morton and Frank Dew.

Years of faithful service

A FAITHFUL Salvationist, Envoy Fred Bradley was recently promoted to Glory. Sworn-in as a senior soldier in Regina, Sask., in 1909, he was commissioned as an Envoy at Moose Jaw in 1920.

The family transferred to the Grandview Corps, Vancouver, six years later. For many years the Envoy served as Corps Treasurer, Corps Sergeant-Major, Welcome Sergeant and bandsman.

Due to ill health, Envoy Bradley had been unable to participate as actively as he would have

liked. For the past six years, he spent most of the time in the veterans' hospital.

However, when able to attend the meeting, Envoy Bradley was also first on his feet during the testimony period with a favourite solo.

Captain Elmer Pavey conducted the funeral service with Brigadier Frank Watson bringing the message.

A memorial service was held at Grandview the following Sunday morning.

West coast ministry to Chinese families

THE first efforts to establish a Salvation Army ministry to Chinese families, utilizing Chinese officers, took place during the summer in Vancouver. Three newly commissioned officers stopped off in Vancouver on their way home to Hong Kong after completing their second year of training at the Salvation Army College in Toronto. Lieutenant and Mrs. Lau, and Lieutenant Cheng gave excellent leadership to this project under the guidance of Major Bruce Halsey, Director of the Family Service Centre, which is located in the Chinatown area.

These enthusiastic officers visited door-to-door in the district, speaking in Cantonese and Toishan dialects to the older Chinese, and in English to the children. The people were invited to special services conducted in the Vancouver Temple. Many came, both church and unchurched, and listened attentively to the gospel message. Seven adults accepted Christ during the meetings. Among the many boys and girls who attended the Joy Hours, thirteen were linked up with the Temple Corps Sunday school.

Street meetings were held in

the Chinese business district and Sunday services were conducted in five of the corps in the Vancouver area. Most of the Salvation Army facilities were visited and meetings were conducted in several of them. The work of the officers among the people of Hong Kong and Vietnam was described with illustrations and accounts of personal experiences. The general effect of their efforts was to glorify God and to greatly enhance the understanding of many Salvationists and others about Chinese Salvationists and the Army's work in Southern Asia. Follow-up on this work will take place through distribution of Chinese language editions of *The War Cry*.

For the past two years a counselling ministry has been offered to the Chinese families and individuals living in the downtown area of Vancouver. This work has been staffed by Chinese Christian social workers and has been of great help to many (eighty interviews monthly). New Chinese immigrants are coming to Vancouver regularly and the fluency of our workers in the predominant dialect enables them to give assistance in many ways. Further, families with conflicts and frustrations, with which they are unable to cope alone, are referred to us and our workers are able to assist many of them with counselling and spiritual guidance.

—Major Bruce Halsey

Manitoba Home League Rally

THE platform of the Winnipeg Citadel hall was transformed into a Japanese garden for the southern Manitoba divisional home league rally. A model of the world with a Japanese flag was placed at the front of the platform as a reminder of the territorial home league project for 1969.

The Territorial President of the Home League (Mrs. Commissioner Clarence D. Wiseman) was the guest speaker.

Musical contributions in the afternoon were brought by the home league singers under the direction of Mrs. Captain Donald Hollingworth.

As the home league roll was called (thirteen leagues were represented) a representative from each league brought a verse of Scripture printed in Japanese to the platform where it was placed on the globe. At the conclusion Mrs. M. Utsunomiya from Fort Rouge read the verse in Japanese and Aux.-Captain Mrs. Merle Woodley read the English version.

Neepawa Home League had the largest number of delegates present and the Winnipeg Sunset Lodge was second.

Mrs. J. Cook of Brandon, who had been brought to the Army as a result of faithful visitation by Salvationists, gave her testimony during the afternoon.

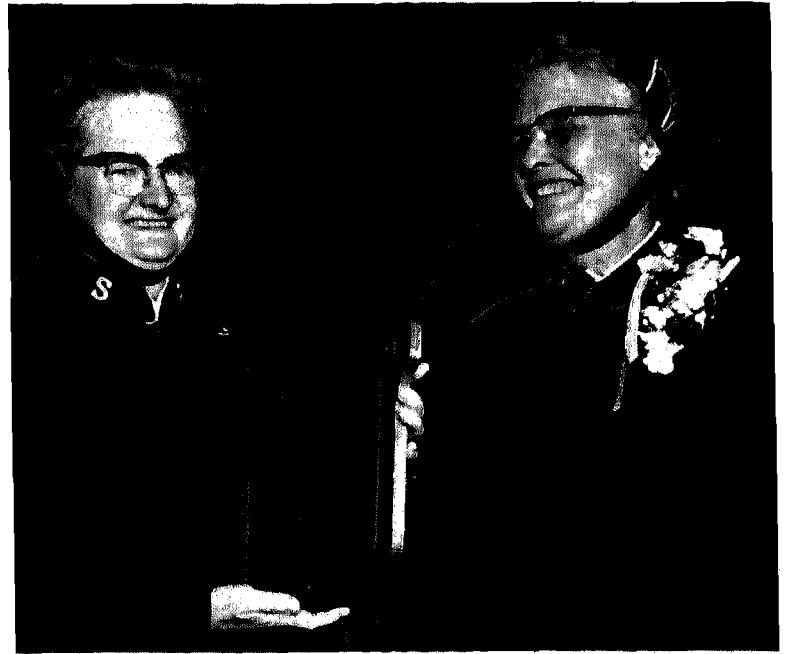
The families were invited to the evening meeting and were welcomed by the Divisional Commander (Lieut.-Colonel Basil Meakings). The Chidori Kai Japanese Choir, led by Envoy Richard Seaborn, sang folk songs and the choir members also made a donation to the home league project.

Nearly one thousand dollars was raised by the southern part of the division. Fort Rouge Home League won the all-round home league programme and outreach award. Neepawa League was the runner up.

A northern rally was held for home leagues from the northern triangle, which includes Flin Flon, The Pas and Thompson, at the Flin Flon hall. Greetings from community groups, testimonies, dramatic portrayals and a supper were among the rally activities.

Mrs. Wiseman brought the messages.

The Territorial President of the Home League, Mrs. Commissioner Clarence D. Wiseman (right) presents the divisional home league award to Auxiliary-Captain Mrs. Merle Woodley, Fort Rouge (Winnipeg) Home League.



Cadets visit Oshawa Corps

CADETS of the "Undaunted" Session, in their second year of training, participated in the rally Sunday at Oshawa, Ont. (Major and Mrs. Norman Coles), under the leadership of Major and Mrs. John Morrison and other members of the training staff.

Street evangelism was a feature of the day with the corps band supporting the cadets in door-to-door morning visitation of a downtown apartment area. Literature was distributed and contacts made during three simultaneous open-air meetings.

A march of witness by the young people's corps preceded the afternoon youth programme during which thirteen junior soldiers were enrolled.

A young woman made a public decision for Christ during the holiness meeting and, at night, several cadets gave their testimonies under the caption "This is my story."

The cadets met with the young people in an informal gathering after the evening meeting and the Good News Combo participated.

—B.H.

U.S. Congress of Corrections



Recently 1,200 delegates attended the 99th annual American Congress of Corrections. Three Canadian Salvationists were present: Lieut.-Colonel Peter Lindores (third from right, front row), Brigadier Arthur Rawlins and Major John Zarfas. Lieut.-Colonel Lindores presented a paper to a discussion group. For three days prior to the Congress Canadian and American Salvation Army delegates met for fellowship, discussion and workshops on various facets of correctional work.

"An Insatiable Appetite"

Exuberant enthusiasm in evidence at Bermuda music camp

DUE to circumstances beyond control, the venue for the annual music camp in Bermuda had to be changed from an outdoor camping period to a "camp-in" and the programme adjusted accordingly. Forty students and faculty fitted into last-minute arrangements. A helpful week of fellowship and tuition in brass and vocal music ensued. Bible studies were conducted by

Captain and Mrs. Lloyd Boone. More than sixty per cent of the students received honours in the theory examinations held at the conclusion of the "camp-in."

During the week fine fellowship was enjoyed at Pott's Island where the Hamilton Citadel Corps picnic was held.

Bandmaster Bram Gregson, of London Citadel, Ont., was the camp director. He was able to participate in meetings at Hamilton, Cedar Hill and St. George's Corps and give help and encouragement to the musical aggregations at each centre visited.

The Bandmaster comments: "The dignity, sincerity and exuberant Christian witness of Salvationists in Bermuda had a profound effect on both my wife and myself. I found that in the rehearsals and classes I conducted there was an insatiable appetite for learning among children and adults alike.

"Unfortunately there is a serious shortage of instruments and many of the instruments being used are in bad shape. The isolated location of the islands makes maintenance and repairs of instruments both problematical and expensive since they must be sent to Canada or the United States for remedial work.

"My own band at London Citadel is donating four instruments to start the ball rolling. The bands on the islands are still in high pitch and there is no immediate prospect of a transition to low pitch."

In Cape Breton

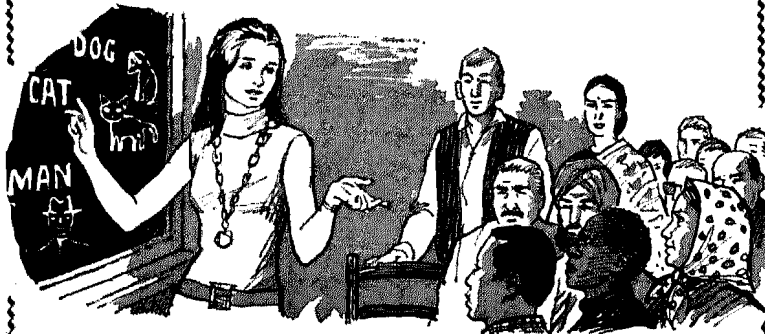
HUNDREDS of interested citizens crowded into the Sydney Academy High School, to enjoy a musical programme by the well-known quartette The Gospellaires from **Fredericton, N.B.**

This group, which was sponsored by The Salvation Army in Sydney, were making their first time appearance in Cape Breton. Captain Richard Park, the Sydney corps officer, led the proceedings, and introduced the group, who then delighted the audience with such selections as "Preachin' Man," "He touched me" and many more gospel favourites. Mr. MacDonald of the Gideons Association read from the Scriptures and Brigadier James Sloan, Divisional Commander for Nova Scotia, offered prayer.

Brigadier and Mrs. Sloan led Sunday's meetings when two young people reconsecrated their lives to Christ.

The New Canadian—5

By Ruth E. Walker



A Greek and a Turk

"WE ARE ALL BROTHERS." Thus goes the old truism, so piously accepted by many of us. Yet how is it that we have such an extent of misunderstanding, of perpetual strife, of "unbrotherliness"? Is it, as many have said, simply because we cannot communicate? Surely you, yourself, have thought, if only we could talk together, get through to one another, understand the other fellow's point of view — then the miracle would be accomplished, the scales would fall from our eyes and we would behold our brother! The disease of imagined difference, the boil of bigotry, the pollution of prejudice, the infection of hate, would all be healed by the wonder-drug of communication. Would they?

A new class presented ideal conditions for an experiment. It was composed of the usual cross-section of immigrants: sunny Italians mixing affably with their northern neighbours, the Yugoslavs; Czechs, Hungarians and Poles sharing the latest Red jokes; Chinese and Arab offering mutual sympathy on the woes of a new script. And all were united in ignorance of this strange New World with its even stranger tongue. Into this homogeneous collection of New Canadians were ushered the two explosive elements, Greek and Turk. War was the foregone conclusion.

They all began at the same level, this random assortment of God's diverse creation. But, as irony would have it, the two sworn enemies soon outranked the rest. So there developed a deadly rivalry. The passionate hatred of generations was channelled into the struggle for superior achievement. No follower of Mohammed would surpass a son of the Aegean; no heir to the Parthenon would sully the honour of the crescent moon!

I must admit I was tempted to regard my faith in human brotherhood as so much naivety. I had succeeded in teaching these two to communicate, yet hatred was the only communication.

Then it was that we discovered the motor-bike. A fellow student, a young Chinese, had saved all his earnings from the kitchen of "The Lotus Garden" for the glorious purchase of a roaring, greasy monster. With true "Christian" charity, he allowed any bold enough a ride upon his mighty machine.

Our Greek friend was one of the first to display his superior prowess. It was possibly to restore the balance of power that the Turk revealed his knowledge of motor-bike mechanics.

Astonishment! Disbelief! Incredulity! This despised creature actually knew something about motor-bikes. Wariness and a tentative truce as the lesson, of doubtful value, on the positioning of English subordinate clauses, continued.

I saw them, a few days later, avidly discussing the intricacies of Harley-Davidsons, B.S.A.s and Hondas, faces flushed with mutual satisfaction, fingers greasy with common labour, their eyes mirroring respect. A Greek and a Turk, heirs to the hatred of centuries, friends through the medium of English, on the common ground of motor-bikes.

Are we then brothers? As with Kipling's "Two strong men" standing "face to face" surely it is so!

GOSPEL FOLK FESTIVAL

featuring groups from
**Brantford, Fredericton,
Oshawa, Ottawa, Toronto**
SAT. & SUN., NOV. 15th & 16th
Toronto Temple
20 Albert St.
Telephone 363-3601
Tickets \$1.00

NO PIANIST

THAT is the present problem of Toronto Harbour Light Corps. A crowded hall, hearty singers (mainly men) but no accompanist on Saturday and Sunday evenings. Volunteers please call 466-2338 Toronto.



Bandmaster Bram Gregson with an attentive audience.

INTERNATIONAL SURVEY

WINATU Corps is situated about seventeen kilometres through the mountains from Kulawi. The trail is narrow and often the ravines are steep. I rode horseback both ways so did not feel tired and was able to do all the meetings and attend to work in the office the evening of our return.

There are many rivers and streams where we can sit on the huge rocks and have refreshment—usually bananas and lemonade or tea. Some like to eat rice with boiled eggs.

The people of the village of Winatu are industrious and work hard on their *sawahs* (rice fields). Therefore they have enough food and are a happy and, on the whole, a healthy people. We held a praise meeting in the evening after our arrival. Two people made public decisions for Christ and six babies were dedicated to the Lord.

Exchange of greetings

The next day was a wedding. At 6:30 a.m. the family of the bride came and greeted us and had tea. Then they returned home to finalize preparations. At 7:30 the family of the groom came to exchange cordial greetings. After this, they commended the "payment" of the bride. Although they are Christians, they still have to follow the *adat* (custom or understood ruling) that the groom must pay so many brass vessels, cloths, money and four cows, in this case, for his bride. In Winatu this is arranged on the day of the wedding before the marriage ceremony so that all is attended to on that one day!

After this ceremony of the *dulang-dulang*, the bride turned up again at the officers' quarters for a civil ceremony where she

waited for the groom and his family. Finally, at 11:30 a.m. we were able to perform the ceremony at which we had two witnesses, one being the headman of the village.

All must be in order and there must be letters of clearance from various authorities before we can go ahead with the wedding. At noon we went into the packed hall for the Army wedding ceremony and prayed for the blessing of God on the young couple.

Many school children attended because the groom was a teacher. How they sang and enjoyed it all!

Following the meeting we led the bride and groom down the hill to the wedding feast. All people of authority and school teachers were seated at tables covered with cloths from "away back when" (considered very valuable because of their age). We had plates, cups and saucers and I was given a spoon and fork but the rest ate with their fingers which is their usual custom.

The meat was cooked by the elderly men of the village. Each adult of the village received their

meat and gravy in a coconut shell and their rice wrapped in banana leaves. (They also were given two more packages of rice to take home.) The children each received a package, the boys lining up at the fire with their rice where many black, earthen pots were filled with cooked meat (cows are used for important

Service in Zambia



Lorna Bowman

Ferne Pike

RESPONDING to the need and challenge for skilled personnel overseas, Ferne Pike and Lorna Bowman have volunteered to serve in Zambia for three years.

They are exemplary Salvationists and their professional qualifications will be of great use at the Chikankata Institute,

Zambia. Ferne will serve as a nurse in the Army's hospital and Lorna will teach in the high school.

They have arrived at their destination, the address being:

Chikankata Institute, P.B.S. 1,
Mazabuka, Zambia, Africa.

feasts). One of the village men ladled out meat and gravy over each child's portion. The youngsters ran merrily over to a tree where they sat down to enjoy this rare treat for there is not meat in their diet every day.

improvement! We were served tea and a type of cake, arriving home about 4 p.m. They had an all-night sing-song and party but we let the young folk enjoy that to themselves.

As a sign of their deep appre-

A Wedding at Winatu

MAJOR LILIAN HADSLEY relates this happy occasion

After leaving the bride's house, we led her with her husband to the home of her in-laws. Before she entered for the first time as their son's wife, we were asked to pray. They used to put various articles on plates to represent their hopes and aspirations and keep the evil spirits away but now they pray instead—a big

ciation to us for going over the rough journey to perform the ceremony, they sent us home with gifts of rice, eggs, a chicken, a sort of pumpkin and some big round lumps of brown sugar which they make here. Two young men were also sent to accompany us back to Kulawi.



These children at play are some of the one hundred and seventy boys cared for at the Blossom Home for children in the Brazil Territory. They represent many boys and girls around the world who are cared for in Salvation Army Children's Homes. A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact The Home League Department, 20 Albert St., Toronto.

Soldiers' Rally

ON a hot day, by bus, truck and car, fully uniformed Salvationists from the Mid Natal and Ixope Division met in Pietermaritzburg, South Africa. The occasion was a soldiers' rally.

Saturday afternoon a gospel meeting was held in the large Army hall. Captain A. Ncuba of Magidigidi Corps led the testimony period when many soldiers shared their Christian experience. One, Mrs. Major Khumalo, thanked God for healing her body.

Following the Sunday morning holiness meeting, the Salvationists held an open-air meeting. The people of the district had not seen so many uniformed Salvationists at one time in their neighbourhood.

home page

A NEIGHBOUR'S careless gossip had caused some distress to my mother, a practical, practising Christian, but her determined efforts to heap coals of fire on the gossip's head eventually produced favourable results and they became good friends.

As a small child I was greatly puzzled by my mother's oft-stated policy and could see no connection between coals of fire and a quarrelsome neighbour.

Several years later I found the Bible reference in Proverbs 25: 22, repeated by Paul in Romans 12: 20: *If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.*

Melting pots

A Bible commentary explained that the passage had reference to melting pots. Just as the object of heaping coals of fire on a vessel is to melt down its contents, so here the object is to melt a stubborn heart. John Wesley expresses it this way:

*So artists melt the duller ore of lead,
By heaping coals of fire upon its head;
In the kind warmth, the metal learns to glow;
And pure from dross, the silver runs below.*

Alford's explanation is "In thus doing, you will be taking the most effectual vengeance; the idea of vengeance being, in the Christian's view, transformed, so as to become the victory of love. You shall thus exactly secure the sort of vengeance which alone a servant of God can desire."

A radical, revolutionary kind

Recipe for Applesauce Nut Bread

Ingredients

- 2 cups sifted all-purpose flour
 - ¾ cup sugar
 - 3 teaspoons baking powder
 - ½ teaspoon baking soda
 - 1 teaspoon salt
 - ½ teaspoon cinnamon
 - 1 cup coarsely chopped walnuts
 - 1 egg
 - 1 cup strained applesauce
 - 2 tablespoons shortening, melted
- Stir together flour, sugar, baking powder, soda, salt and cinnamon. Add chopped walnuts.

Break egg in a bowl and beat well. Stir in applesauce and shortening. Add flour mixture, stirring only long enough to blend ingredients. Turn batter into greased 9 x 5 x 3-inch loaf pan.

Bake in preheated moderate oven (350 degrees F.) for 1 hour. Remove from oven and allow bread to cool on wire cake rack for 10 minutes. Unmold bread on wire and cool thoroughly. Store overnight before slicing.

Coals of Fire

by Dora Hampton Fletcher

of love should be at the very heart of the Christian life. Too many Christians live "like everyone else."

They have not assimilated the kind of life Jesus was talking about in the Sermon on the Mount when He commanded us to love our enemies and do good to them. There are those who believe this to be an impossible ethic, but Jesus, knowing our frame and remembering our frailty, nevertheless believed that man could attain this stature and His words contain specific and understandable illustrations as to the application of Christian love.

We must first understand the nature of this word love. *Agape*, the Greek word used, refers to godly, spiritual love as opposed to erotic, physical love or even brotherly love. It is the divine love for others, which flows into our hearts when we are fully committed to Jesus Christ and have emptied our hearts of selfish desires.

Most of us would agree that we have no sworn enemies, but are constantly irritated or harassed by one or other of our neighbours (the word "neighbour" including

all those who cross our path). We find it difficult to apply this word *agape* to them. In a sense these people are our enemies; they are enemies of our peace of mind, our spiritual growth, our Christian influence.

In his book *The Brothers Karamazov* Dostoevsky writes: "The more I love humanity in general, the less I love man in particular . . . it's just one's neighbours, to my mind, that one can't love, though one might love them at a distance . . . but at close quarters it is almost impossible."

A depressing and unchristian viewpoint, but one nevertheless shared by many. They can forgive their country's worst enemy more easily than an acquaintance who has maligned their name. But *agape* has no limits, and the application of the coals of fire principle is its most positive approach to such an attitude.

A church woman disliked a fellow worker to the extent that even her sleep was disturbed and she realized that her aggravation and bitterness toward this person was unbecoming to a Christian.

She decided she had to choose between three courses of action:



Often rejected by their family and friends, many have found understanding and kindness in Salvation Army homes. Here Captain Connie Green welcomes a young woman to the Receiving Home in Montreal.

either quit her church work; stand up to the woman and risk open warfare, so to speak; or try by kindness and patience to change her—in other words heap coals of fire on her head.

She chose the last course. She phoned the lady frequently, consulted with her, looked for and praised her good points. It wasn't long before she received a note from her co-worker saying: "You have changed so much lately. It is such a pleasure to work with you."

Who is to say who had changed? Sufficient to note that the remedy had worked.

Our willingness

Jesus preached frequently on forgiveness. He was aware that the one great hindrance to a truly Christlike attitude in our dealings with our fellowmen is our unwillingness to overlook injuries. We allow ourselves to be guided by their behaviour and are thus deflected from the good we would otherwise be disposed to do.

God's judgment of us, His recognition that we have achieved the true Christian standard, is based on our likeness to Himself, and this is tested by our capacity to forgive, whether the hurt be severe or merely irritating, intended or accidental. Love is not easily provoked.

*O may I love like Thee,
In all Thy footsteps tread!
Thou hatest all iniquity,
But nothing thou hast made.
O may I learn the art
With meekness to reprove,
To hate the sin with all my heart,
But still the sinner love!*

Over-sixty Club at Winnipeg



With meetings held in the Ellice Avenue Corps hall, Winnipeg, the over-sixty club in that city has been in operation since February of this year. The gatherings have taken various forms with guests such as Richard Seaborn (violinist) and the brigade of "Evangelist" cadets visiting the district. Before the summer break, the members visited Assiniboine for a picnic. ABOVE: Some of the group took advantage of the "push-karts" supplied at the entrance to the zoo. Suitable "races" and other events took place afterwards in the sports field under the direction of Mrs. Major John Zarfas. The one hundredth member signed up during the picnic.

MAGAZINE features



Whenever you see a school bus stopping to allow children to get on or off, be sure to stop. Sometimes youngsters are not so careful about crossing the road as this group is and every year children have been hurt by a motorist failing to stop when the school bus lights are flashing.

Mind that red light!

Nova Scotia brings in new school bus regulations

IT hardly seems credible, but school days are here again . . . and the youngsters are back to the two "R's" and New Math!

Once again rural families will entrust their children to those highly responsible and rugged-nerved school bus drivers; and once again, we, as motorists, must assume full responsibility to give these drivers every courtesy and assistance in safeguarding the lives of the kids.

This year the all-important flashing STOP lights will be red. In accordance with the revised Motor Vehicle Act, some 1,300 school buses have had the familiar amber flashers replaced with red flashing lights. But to make doubly sure there will be flashing amber lights, too. These

amber lights will signal that the school bus is preparing to stop within approximately 500 feet. You will have more warning. You may pass the bus when the amber lights are flashing, but you are warned to do so with utmost caution. Don't forget SOME TARDY TOMMY OR TAMMY running out of a lane could run right in front of your car near any regular loading zone!

When those flashing red lights come on—STOP! Failure to do so will carry a penalty of five demerit points.

Children hurt

There is probably no adult who is so unconcerned about the safety of our children that he or she would purposely risk the life of one of them. Yet every year in every province of Canada children are hurt or worse, due to momentary carelessness on the part of motorists, young and old alike!

A great many people know in their own hearts that they have at one time or another been guilty of passing those flashing lights. Even though it was unintentional and no one was hurt, it was nevertheless an offence against good judgment as well as breaking the law—a very necessary law! Therefore, each of us should resolve to impress the importance of this vital safety measure by engraving it on our minds—starting TODAY!

Here are two suggestions: (1) Talk to several people in the next few days about the flashing amber warning lights and the flashing red STOP lights—to impress it on your mind as well as to make sure everyone knows about the new system, and (2) make a conscious mental note to watch for the flashing amber and red lights when you see the school buses.

It may seem like a tedious exercise, but remember: it could be YOUR child next time!

As fathers and mothers we delegate a tremendous responsibility to the school bus drivers. It's our Christian and ethical duty to help them maintain a perfect record!

—Nova Scotia Farm News

Canada: A Year of the Land

UP among the top ten best-sellers for twenty-two weeks after it first appeared on the bookstands in 1967, the National Film Board-produced centennial picture book *Canada: A Year of the Land* will soon be available in a second edition.

The first edition of 25,000 copies sold so quickly in bookstores across the country that the asking price for the few remaining copies soon doubled from the original \$25 per copy set by the Queen's Printer, then trebled and, in some areas, more than quadrupled, hitting a top price of \$150.

While letters from Canadians and would-be buyers from abroad, enclosing cheques and demanding copies, flooded into National Film Board offices, an exhibition comprised of many of the book's photographs was set up in the former Australian pavilion at "Man and His World" in Montreal during 1968. This show spurred such a further flood of written praise and inquiry from across the continent that the decision to produce a second edition became a matter of acceding to public demand.

The new edition of the book will be published by the Copp Clark Publishing Company and Sir Isaac Pitman (Canada) Limited, and will be printed by Ashton Potter of Toronto. It will sell for \$35 a copy.

When the book was first pub-

lished by the Queen's Printer erroneous statements were made that it cost between \$60 and \$80 a copy to print and that it was heavily subsidized by the Federal Government. In fact, the actual cost of the first edition was \$17.35 a copy—proving for the first time that a fine book could be economically printed in Canada and match (or even surpass) in quality the best from Europe and the United States.

The book has won three awards for excellence. The 224

full-page (12" x 15") colour photographs and thirty-six black and white reproductions were arranged by noted designer Alan Fleming in seasonal order with an accompanying lyrical text by Bruce Hutchison.

A French-language edition of the book *Canada: du temps qui passe* is identical in format with an original text by Jean Sarrasin.

Copies of the book have been presented by the Canadian government to royalty, heads of state and dignitaries of many countries.



The producer of the book "Canada: A Year of the Land," Mrs. Lorraine Monk of the National Film Board, stands with one of the now rare first-edition copies and a bookstore notice advertising it at its current price.

National Film Board photo

Be friendly with the folk you know. If it weren't for them you'd be a total stranger.

Notes in Passing

Captain and Mrs. Wesley Wiseman, South Burnaby, have welcomed a baby boy, Gregory Norman, into their home on September 15th.

Major and Mrs. Henry Darrell left Toronto for Karachi, on October 3rd; their address will be 78 N.I. Lines, Frere Street, Saddar, Karachi 3, West Pakistan.

Major Eva Cosby is due to sail from Vancouver for Hong Kong on November 12th.

The address of Dr. and Mrs. Blenos Pedersen, during their stay in England, is 6 Hosack Road, Balham S.W. 17, London, England.

Mrs. Major Percy Cubitt (R) has been bereaved of her father, Brother George Payne of Toronto Temple Corps.

Brother Carey of Penticon has also been promoted to Glory. He is the father of Mrs. Captain Robert Moffatt, who is serving with her husband in Argentina.

Major Bruce W. Halsey, Director of the Family Service Centre in Vancouver, would like to have information of summer camping ventures and experiments, particularly in day camps and those for teenagers.

Solution to puzzles Julian

Talks.
20. Acted. 21. Lower. 22. Etc. 23.
Oil. 24. Petal. 25. Lords. 27. Etc.
11. Rat. 15. Oth. 16. Etc. 18. Sea.
4. Item. 5. Grade. 6. Treat. 9. Awt.
Down: 1. Point. 2. Greel. 3. Sale.
28. Pant.
30. Altar. 31. Sin. 32. Dirge. 33.
23. Opal. 26. Pie. 29. Towel.
14. Toll. 17. Test. 18. Axe. 20. Able.
8. Ideal. 10. Erase. 12. Ewe. 13. Mad.
Across: 1. Paces. 4. Ingot. 7. Art.

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

BATCHELOR, Agnes. Born May 21, 1903, in Scotland. Was a domestic worker and was last known to be in Toronto, Ont. Last heard from in person in 1934. Parents were William and Janet Batchelor (née Milne). Marital status unknown. Brother, Alexander Haggart Batchelor, living in Toronto, seeks her. 69-384

BELONG, Earl Eugene. Sought by his grandfather. Born September 29, 1937. Married to Judy. Children: Joe and Jerry. Last known to be in Vancouver, B.C., in April, 1968. Labourer, painter, fisherman. 69-144

BIDDLECOMBE, Frederick. Born September, 1898, in England. Single. Retired. Last known to live in Victoria, B.C. (1967). Parents were Frederick George and Fanny Biddlecombe (née Lawrence). Mrs. Edna Biddlecombe of England seeks him. 68-463

BOYER, Emma Lillian Pearl (née Henderson). Born June 20, 1932, in Kingston or Westbrook, Ont. Separated from Roger Boyer. Last known address in Oshawa but is believed to now be in Toronto. Brother, Sidney Henderson, inquires. He and other relatives are worried. 69-443

DESJARDINS, Ernest Roy. Born November 18, 1919, in Rivington, Que. Last heard from in 1951. Has had a broken nose. Was married in England March 8, 1945. Served with the Canadian Royal Engineers as a private. Reg. No. D121446. Demobilized at Calumet, Que. In 1945. Last known address Calumet, R.R. 2, Quebec. Please contact us for more particulars. 69-324

DAVIES, Ernest. Born February 9, 1890, in Chetton, nr. Bridgnorth, Salop., England. Was a railway engineer on the Grand Trunk Railway. Last known to live in North Cobalt, Ont. Had also lived in Poste Restante, Edson, Alta. Has tip of one finger missing. To Canada in 1909, and last heard from in 1930. Parents were John Davies and Ellen Davies (née Gwilt). A sister, Eva Crook, anxious to find him. We have her address. 69-376

HAEGLAND, Anni. Born January 13, 1909, in Tynes, Norway. To Canada



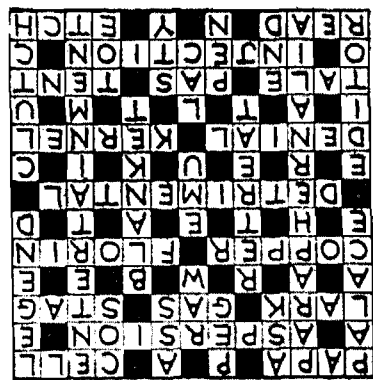
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Price list and complete information available on request.

Please direct all correspondence and inquiries to

LIEUT.-COLONEL CLARENCE BARTON, TRADE SECRETARY,
259 Victoria Street, Toronto 205, Ontario



COMING EVENTS

Commissioner and Mrs. C. Wiseman

Edmonton, Alberta Congress, Fri.-Mon., Oct. 17-20; St. John's Citadel, Fri.-Mon., Oct. 24-27; Toronto, Metro-Toronto Congress, Fri.-Mon., Oct. 31 - Nov. 3; Toronto, ACSAL annual meeting (morn.); Ottawa, social officers' conference (even.), Fri., Nov. 7; Brampton, Sat.-Sun., Nov. 8-9; Calgary, Glenmore (opening of hall), Sat.-Sun., Nov. 15-16; Montreal (Canadian Council of Churches), Sat.-Sun., Nov. 15-16

Colonel and Mrs. Geoffrey Dalziel

Germany, Red Shield Services Centres, Wed.-Sat., Oct. 15-25; Toronto (D.Y. S.'s conference), Mon., Nov. 3; Ottawa (social officers' conference), Fri.-Mon., Nov. 7-10; Bermuda Congress, Fri.-Tues., Nov. 14-18

Colonel and Mrs. Alfred Simester

Brockville, Sat.-Sun., Nov. 15-16
Colonel and Mrs. Frank Moulton: Regina, Manitoba and Saskatchewan Congress, Fri.-Sun., Oct. 17-19; Belleville, Mid-Ontario Congress, Fri.-Sun., Oct. 24-26; Fairbank, Sun., Nov. 2; Essex, Sat.-Sun., Nov. 15-16

Colonel and Mrs. Wm. Ross: Picton, Sun., Nov. 9; Owen Sound, Sat.-Sun., Nov. 15-16

Lieut.-Colonel and Mrs. Eric Coward: Oshawa, Sun., Nov. 9 (even.)

Lieut.-Colonel and Mrs. Peter Lindores: St. Thomas, Sat.-Sun., Oct. 25-26

Lieut.-Colonel Douglas Sharp: Danforth, Toronto, Sat.-Sun., Oct. 18-19

Brigadier Thomas Ellwood: Willowdale, Sat.-Sun., Oct. 18-19

Brigadier and Mrs. Ernest Falle: Kitchener, Sun., Oct. 26

Brigadier Doris Fisher: Sarnia, Sat.-Sun., Oct. 18-19; Rowntree, Tues., Oct. 28

Brigadier and Mrs. Melvin Hamilton: Toronto Harbour Light, Wed., Oct. 29

Brigadier and Mrs. James Sloan: New Glasgow/Pictou, Sun., Oct. 19; Yarmouth, Sat., Oct. 25; Liverpool, Sun., Oct. 26

Major and Mrs. Norman Bearcroft: Oakville, Sat.-Sun., Nov. 15-16

Major and Mrs. Joe Craig: Mount Dennis, Sat.-Sun., Oct. 18-19

Major Joe Craig: Chatham, Sun., Nov. 16

Major Margaret Green: Owen Sound, Sat.-Sun., Oct. 18-19; Dunnville, Sat.-Sun., Nov. 15-16

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Whitney Pier, Thurs.-Sun., Oct. 16-19; New Glasgow, Sat.-Mon., Oct. 25-27; Truro, Tues.-Wed., Oct. 28-29; Kenville, Thurs.-Fri., Oct. 30-31; Windsor, N.S., Sat.-Sun., Nov. 1-2; Fredericton, Sat.-Mon., Nov. 8-10; Amherst, Tues.-Wed., Nov. 11-12

Captain William Clarke: White Rock, Fri.-Sun., Oct. 17-20; Powell River, Tues.-Thurs., Oct. 28 - Nov. 6; Chilliwack, Sat.-Thurs., Nov. 8-13; Kelowna, Sat.-Sun., Nov. 15-16

ACKNOWLEDGMENT

The Financial Secretary acknowledges with thanks an anonymous donation of one dollar.

Where are these?

in the 1930s and has not been heard from in many years. Was in Toronto when last heard from. Parents were Vilhelmi and Margrethe Haegland. Mother most anxious to find. 69-409

HANLON, John. Born February 22, 1933, in Eire. Was a building labourer and was last known to live in Vancouver, B.C. He worked for a firm by the name of Dutton-Williams Bros. (not necessarily in Vancouver). His sister, Mrs. Elizabeth Fellows, inquires. Aged parents are most concerned. 66-516

JACKSON, Stephen Michael. About 53 years of age on September 8. Born in Regina, Sask. His divorced wife has passed away and his daughter, Marguerite Mary-Ann Murray, seeks him. "He is the closest family I have" she says. When unemployed, he worked with carnivals, generally in Quebec and Ontario, in the games concessions. Her last contact was by telephone in February of 1968 when he was in Montreal, Quebec. 69-395

KANTELL, Silri Aleksandra (née Levo). Born June 17, 1895 at Lohmaa, Finland. Parents were Majlo and Kalle Levo. Widow. Came to Canada fifty years ago and was last heard from thirty years ago. Nephew, Mr. Vesa Nieminen, seeks her re settlement of an estate. Can anyone give information concerning her whereabouts or that of descendants? 69-422

LEVO, Joeli. Born May 25, 1887, at Lohmaa, Finland. Married. Was a blacksmith. Is a brother of Mrs. Kantell of this list. Parents were Majlo and Kalle Levo. Last heard from thirty years ago. Came to Canada about fifty years ago. Was accompanied by sister, Mrs. Kantell and brother, Kalle Levo, who later went to Minnesota, U.S.A. Can anyone tell us of whereabouts of Joeli Levo or any of his relatives? Estate involved. Nephew, Vesa Nieminen, seeks. 69-423

MIDDLETON, Norman Alexander. Born September 9, 1927, is a butcher by trade. In 1962 he was in Stoney Creek, Ont. His parents were Thomas Charles and Florence Lily Middleton (née Haynes). His aged mother is most anxious. 69-438

O'BRIEN Nora Ellen (née Smith). Sought by sister, Mrs. Agnes Mary Kjeldsen of Denmark, who has lost her address. Born in Vancouver December 23, 1912. Parents were James Edward Smith (deceased and buried

in military cemetery or plot in Vancouver) and Mary Elisabeth Smith. The mother died when the children were young and sisters were placed in a children's home in Vancouver called "Alexandra." The older brother, Frank Oliver Smith, remained with his father, while the placement of the younger brother, Jimmy, remains unknown. When Nora was last heard from, in 1945, her husband was employed in a Boeing factory. Her first husband's name was Tottenham. 69-80

STRECKERT, Dieter. Born March 1, 1931, in Germany. Came to Canada in June, 1951. Went to Australia in 1955 but is said to have returned to Canada. Was a Christian Scout while in Germany and had contact with the Scout Movement in Canada and Australia. Does anyone know of his whereabouts? Has he been heard of or from since 1955? 69-235

WATSON, Harold Russell. Is sought by his brother, James B. Watson. The latter genuinely wants to find his brother but also he is not well (heart) and their joint property ownership causes him much anxiety. The missing brother owns major portion of property and inquirer wants to discuss what can be done. Harold was born July 21, 1897, in Toronto. He signed for a registered letter early in 1963 in Chilliwack, B.C. There has been no contact since. His parents were William Everett and Hannah Maria Bowes Watson (née Hoskin or Hosking). Who can help? 66-56

WICE, Reuben (70), Roy (65), Ethel (68). Sought by their sister, Mrs. Alice Pearson. Ethel was last heard from in 1904 and her marital status is unknown - could now have different surname. Roy was last heard from in 1907 and Reuben about 1913. Their parents were Adam Joseph and Charlotte Anne Wice (née Salter) and they were married at Innisfail, Ontario on September 11, 1893. Are these brothers or sister or their descendants known to anyone? We need your help. 69-94

WILSON, Andrew McAllister (Andy). Age 60-65. Born in Glasgow, Scotland. Last heard from in 1952 when he wrote from Vancouver, B.C. Came to Canada between 1947 and 1948. His parents were John and Ann (?) Wilson. His wife's maiden name was Mary Vince. A nephew, David John Norman Wilson, desires to locate. 69-55

Orange Harriet

a serial story by Dorothy Joy

Chapter 2

Knock-out blow

THINGS do not always work out as they are planned. With the finality of a "blitz" a mine disaster at the colliery cut across these schemes. Instead of the centre of a crowd at the church, Harriet was one of the surging mob at the pithead, gnawed by the awful anxiety and uncertainty, attendant on such a disaster. Nerves stretched to a twanging tension, hope dying she looked at the heart-torn women about her, saw the furtively-moving men and for once in her life was against a force stronger than herself—the finality of death.

"He won't come up no more, won't Jim. The pit's got him! Yo' can't fight against t' pit!" she sobbed as the news was brought that rescue work was stopped and hope was dead.

Sell oranges!

Well, truly one could not fight against the pit and Harriet had her first knock-out blow. It was queer not to have things go her way. Not that she minded all that much about Jim. There were others as good as he. In her heart she had only acknowledged him as something in the way of a new adventure for her.

But what to do now? Not someone else's cooking. That she knew for certain.

"Yo' could sell oranges, mebbe" said Martha, her Huddersfield pal.

"Me! Sell oranges! Wheer — and how? Don't be daft, girl."

"At t' pithead, o'course. T' chaps like a squeeze of juice when they come up wi' their jaws all dry-like and clogged wi' t' dust."

"Eh, but Ah'd like that fine. Ah, would" jumped in Harriet, impulsive as ever. "Ah'll do it, that Ah will — but wheer?"

"At Wombwell, o' course. Owd Billy's sat theer for years, but he's done now. A gradely lass like yo'll get rid o' more oranges in a

week than he'd sell in a month."

So it was settled. Day after day, rain, frost or snow, she tramped to the colliery gates, a basket on each arm and one on her head. Sitting there, her shawl over her head, a quip and a laugh for all, she was soon a popular figure with the men.

"Orange Harriet" they named her. A true Yorkshire spirit of fair play guided her shop-keeping and she did her business on good lines, cash down and value for the money received.

Her ready tongue, well oiled with native humour, found no difficulty in answering the rough-and-ready sallies of the pit workers as they streamed in and out on their various shifts. She was a magnet and she gave them fun as well as fruit.

All would have gone well had Harriet been as businesslike in her management of her own life as she was of her trade.

Business success

But her convivial spirit led her to give more than she ought to have done in return for friendship and fun. She gave her common sense, her sobriety, her innate honesty for all the quick warmth of a drink, the genial, back-slapping jollity of the pub. She had no ballast of religion to keep her steady, no moral background against which to set the worthlessness of her mode of life. Her profits did not benefit her very much. More went to the upkeep of the local "White Rose" than for her own betterment.

Her business success, her fun and good nature, something naturally attractive and bright shining through the gradually dimming glass of her youth, led to her next love-affair, with a marriage ceremony as its climax this time.

Alfred was not very lover-like.

THE STORY SO FAR

Harriet was a young Yorkshire girl with a will of her own and a high sense of adventure. This led her to leave home in Barnsley and, with a friend, set out for new places. No one knew where she had gone.

Eventually arriving in Huddersfield, Harriet found work as a housemaid. One Sunday morning her mother turned up but the girl refused to go home. Life was too dull for her in Barnsley.

As soon as her mother left Harriet changed jobs so she couldn't be found again. This time it was easier for her to slip out in the evenings to the local amusement haunts.

At a dance, Harriet met a young miner who knew Harriet's home in Barnsley. Soon Harriet decided to give up her life of independence and go home—but only because she was going to be married!

NOW READ ON



Day after day, rain, frost or snow, Harriet tramped to the colliery gates, a basket on each arm and one on her head. "Orange Harriet" they named her and she did her business on good lines.

A meek little man, with nothing of Harriet's dash and fire, he suffered more at her hands than she did at his. Indeed, there were some very unromantic passages between them, sundry hair-pullings and eye-blackening seeming to prove the roughness of the path of "love."

"Him!" Harriet apostrophized her husband scornfully to Martha: "A worm, that's what he is! Said he'd stop me going to t' dance at Long Moor End last neet! Said he'd show me who was master here. Well, he knows now!" Once more Harriet had asserted herself!

Martha looked admiringly at her friend. "Go on. You never went, did yo' now?"

"Go! O' course Ah did. Knocked blood off his snout, that Ah did, and left him groaning on t' floor." And the day-old wife looked as though she had never heard the words "love, cherish and obey" let alone made any promise concerning such laudable desires.

On such a basis, there could not be much happiness in the life of Harriet and her man, nor in the lives of the children who opened their eyes for the first time on the orange-box furniture of the home.

Things went from bad to worse. Money came into the dingy

abode. Alfred was a good worker at the pit and Harriet still plodded to the pit-head with her oranges. She could have made life bright for them all, but her cash and his as well, found its way to the saloons with their spurious suggestion of warmth and cheer, or to the gambling tables which constituted Alfred's idea of bliss.

Going into debt does not take a family far on the road to success and the debt-collectors soon knew their way to Harriet's front door as well as she did herself. The only thing on which they could not beat her was a masterly retreat, according to plan, by way of a back door and through a neighbour's yard. Again she had her own way. Harriet had yet to learn that true independence lies in surrender to Christ.

Furniture, plates, sheets, even the clothes off her back they might take, but not herself. She saw to that . . .

Then, as she would have said in those days, her luck gave out. She found herself before the judge. Her clothing, ragged and tattered, hung about her thin body. Her face was miserable, with none of its earlier cheeriness. The judge passed sentence on her, ordering that the arrears of rent must be paid.

(To be continued)